4: Joseph et al D, E-5 (1942-1943) 1949
NU28 Papago NU28

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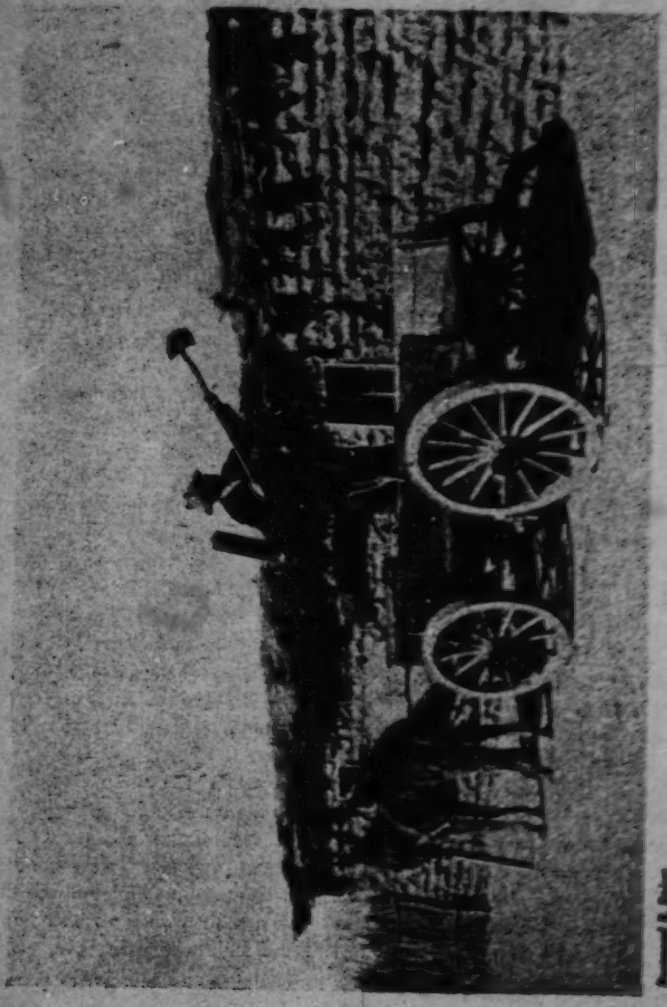
PLATE VII



REPAIRING THE DIRT ROOF

[p. 43]

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

[Facing p. 96]

PAPAGO ETHNOLOGY

a (Santa Rosa, height, 29 ctm.); *b* (Kwivo); *c* (Aseksam); *d* (Aktjin): Singer's masks. On the red (upper) section the zigzags mean clouds, on the white (lower) section, the zigzags mean clouds and lightning; dots symbolize grains of corn. *e*, length, 77 ctm.; *f*, length, 76 ctm.; *g*, length, 41 ctm.: Ancient wooden hoes from Aseksam, used by women. *h*, twig of greasewood, used for scratching oneself when on salt expeditions; length, 18.7 ctm. *i*, bullroarer; the triangles symbolize clouds; the lines (red) descending between the triangles indicate lightning, and the dots are corn, length of longest, 30.7 ctm. *k*, old Papago arrow, with obsidian point, from cave in Baboquivari range, total length, 1 metre. *l*, stick for bringing down saiburo fruit; total length, 4 metres.

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7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

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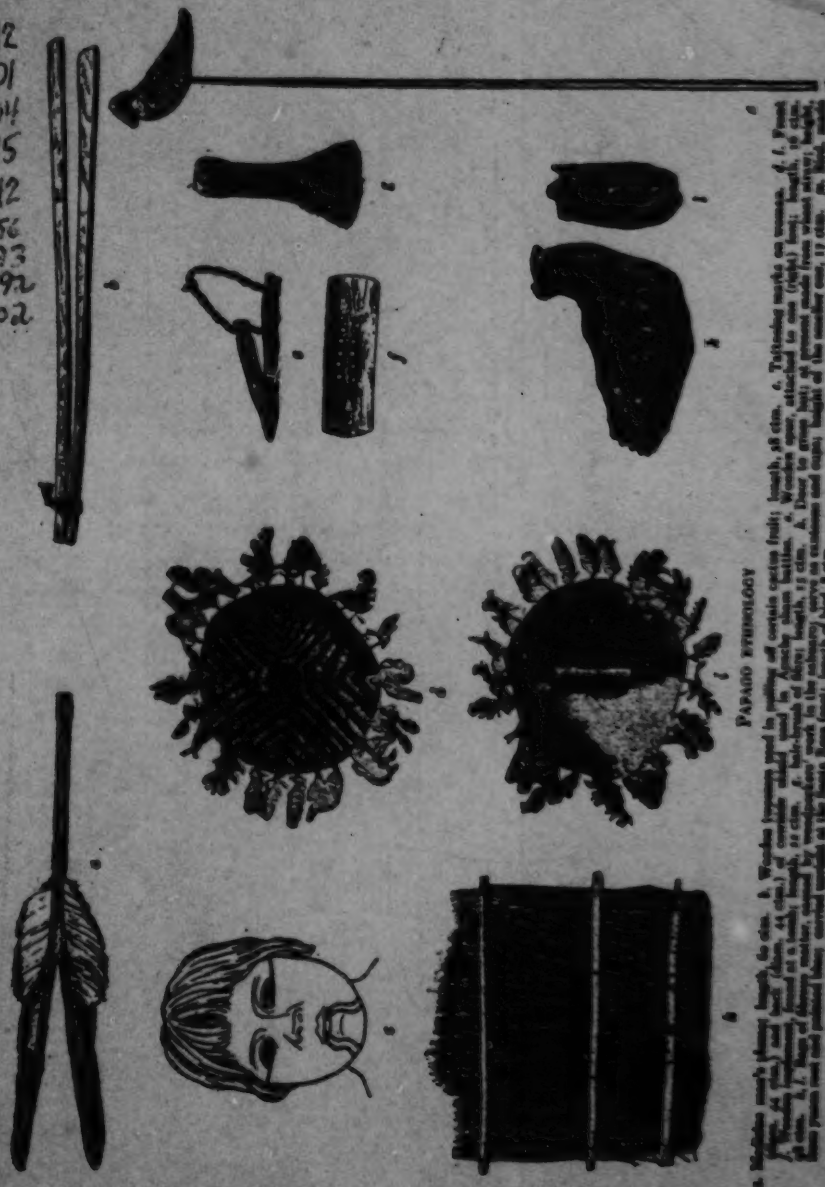

PAPAGO ETHNOLOGY

[Facing p. 110]

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

177 are found in Sonora, and the discovery of one or two
516 large placer mines has been due to these Indians.

231 The Papagoes are by no means badly off, as a rule,
511 and they manage to make a good living where, so far,
the white man's efforts have failed. Their herds, adapting themselves to the arid conditions, are increasing and making the Indian prosperous and comfortable. Good mules now carry burdens which his wife or he himself formerly had to toil under; cheese is made from the milk of their cows and sold or used for their own consumption, and, above all, they have wheat and maize in sufficient quantities to last them all the year round. They
[431] also have wheat and occasionally some head of cattle to
sell, obtaining in return commodities of civilized life.
[177 The white man's kitchen utensils are being acquired,
412] and the women have begun to find it more convenient to
use flour than to grind the grain on the metate. No native race, though keeping its language, can help changing its ideas under such conditions. In a very few years there will be no more interest attached to the Papago than to the native descendant of the once proud Aztec in the suburbs of the City of Mexico.

191 Although the Papago in Arizona always insists upon
182 speaking his own language, still he is rapidly losing his
177 aboriginal beliefs, customs, and habits; even basketwork, for which the women of the tribe were noted, is falling into decay. Both in Arizona and Sonora the Indians have completely adopted the white man's garments.
177 Some old man may still be found in the more remote
241 parts wearing his aboriginal apparel, consisting of a

7: Lumholtz N-5 (1909-1910)1912
NU28 Papago NU28

rested, though at an inconceivably late hour for that country, for the sun had been nearly half an hour above the horizon. The men had gone to plough the fields, but lots of women and girls and a few young men had gathered waiting for me to get up. They had brought many objects, which they understood I wanted to buy. As soon as I opened my eyes two kinds of the medicine-man's rasping outfits, women's games, a splendid bull-roarer (see page 95), and other tempting things were presented for my approval.

The attitude of the natives was an unlooked-for delight. With the exception of the men who were unavoidably absent, the remainder of the four or five families that made up the rancheria seated themselves around me, showing much interest in my presence and eager to sell what they had brought. I distributed candy to every one, and much enthusiasm was evinced, the utmost good-will prevailing. Two elderly sisters, talkative and impulsive, were very intelligent in giving explanations of the articles offered for sale. One of them sat down on the ground and showed me how the medicine-man's rasping-sticks were used, at the same time rendering the appropriate song. The other one, stirring a pair of wooden tweezers, which are used in pulling off certain edible cactus fruit, proceeded in a most graphic manner to demonstrate how the spines are rubbed off by the same implement, whereupon the fruit is placed in a basket and taken home to be cooked. Her quiet pantomime, full of humor, made matters clear beyond doubt unto the smallest detail, without her uttering a single word. She would

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28
Sand Papago

which the Indians knew how to gather all the year round, though after May that part of the plant which is above ground withers away. They had their season of chia and used to come as far as Quitovaquita and Santo Domingo to gather mezquite beans (called by the Mexicans *pechita*) and eat sahuaro and pitahaya. Near all the tinajas are seen round holes from six to ten inches deep, made into the solid rock, in which these Indians pounded mezquite beans. Their pestles are frequently found. The beans of the palo fierro were toasted, ground, and consumed as pinole. After the scanty winter rains the juicy plant of the sand dunes, *anathera trichocalyx*, was boiled and eaten.

The clothing of these people was made from the skin of mule-deer, antelope, or mountain-sheep. The hair was first removed with a bone taken from the lower foreleg of the animal, and the skin was smeared with the brains. The root of the torote tree, crushed and left in water, furnished necessary material for the tanning process. The man wore shirt and breech cloth, the woman a short skirt. They killed sea lions on the rocks by hitting them on the nose, and from their skins sandals and straps were cut. From the badger's hair they were able to plait ribbons for the hair and make twine to be used for the breech cloth. Women wore sandals, but no hair ribbons. The skirt was kept up by strings of buckskin.

The burden basket was not used, but they made carrying nets as well as pottery, material for which is abundant on the coast. Baskets were manufactured from torote, willow, and bulrushes. In order to make bows, these Indians travelled as far as the Colorado River to get

7: Lumholtz N-5 (1909-1910) 1912
NU28 Papago NU28

Represa de Enrique, Summer Rancheria. In Papago, *Njûloport* ("Nighthawk"). It is situated in the fertile, long, broad valley leading west to Sonoita. Seven families have cattle here and own a large pond. They come from La Espuma, *r.*

San Pedro, Rancheria. In Papago, *Sonûok* ("Peak"). One league south-west of Coyote, *r.* Four families live here.

Santo Domingo, Hacienda, formerly Papago rancheria. In Papago, *Tjûtshpa*, "Pounding Stone." (*Tjûtshpa*, a rude stone vessel in which mezquite beans, mescal, etc., are pounded with a stone pestle; sometimes a hollow is made in the rock for the same purpose.) Seven miles west of Sonoita on the Sonoita River. A large tract of land was cultivated here by Mexicans, through irrigation from Sonoita River, but it has been abandoned for several years. No Indians live here any more.

Saric, Mexican Pueblo, formerly rancheria. In Papago, *Shdarik* ("Pass." Spanish, *puerta*). Five leagues from Pueblo Tubutama on the Altar River, near the boundary of the District of Magdalena. Some Papagoes live here.

Sasabe, Mexican custom-house, formerly a rancheria. In Papago, *Shdshovuk* ("Echo").

Sonoita, Rancheria. In Papago, *Kavortkson* ("At the foot of the rounded hill." *Kâvortk*, rounded hill; *son*, in Sonoita pronounced *shon*, at the foot of, base). Sometimes the place is designated in an abbreviated manner as *shon* only, from which possibly the Spanish name Sonoita is derived. The oasis was originally called Sonoitag or Sonoidac. In the reprint of Ortega's "Apostolicas Afanes," Mexico, 1887, the name Sonoidag is attributed to the Indians. Speaking of Father Kino's journey in 1699, the narrator says: "They gave the name San Marcelo to a place which the natives call Sonoidag, a very favorable locality on account of its lands, pasture, and abundant water" (libro 2, cap. 7, p. 340). The rancheria used to be near the beginning of the river, but the Indians have gradually been driven by the Mexicans lower down, occupying now a site one mile from the Mexican village of Sonoita. (*See* Akimuri.)

Sundk, Summer Rancheria. "Red." (*See under* "Camps of the Sand Papagoes or Arenefios.")

VIKITA CEREMONY OF THE PAPAGO (CONT.)

end of each, just before the tone stopped, a high pitched, clear, two syllabled call was sounded by a chorister, possibly by means of a whistle, which resembled a phrase of turkey or quail conversation. 796 533

During the first o-o-o-oh, the choristers raised the objects which they carried to armslength above their heads; during the second, they lowered them again to waist level. The dancers poised themselves at the end of the tune, and violently shook their hips during each o-o-o-oh poising again at attention between the two. The chorus repeated the song several times while standing in line, then trotted around the enclosure in silence, preceded by the running dancers, and entered it, giving their objects back to the old men and receiving new ones. 796 533 535

The objects which they carried varied with each period of dancing. No order or sequence in the distribution was noticed, though the cotton covered triangles, described below, were carried at intervals. These objects were, variously, slender wands 18" long or so, painted red with white banding; similar wands with desert grasses, possibly Indian wheat, tied around them at the top; slender wands, red, with balls made of raw cotton, about 4" in diameter, formed on the upper end, and with zigzag brown lines radiating from the top center and running down the sides; isosceles triangles held upright, the downward extension of the two long sides serving as handles, and the triangles filled in solidly with raw cotton, with a zigzag brown line on the front; husked ears of corn. 796 535 293

The chorus also carried, during one period, a flat, stretcher-like framework covered with white cloth, about eight feet in length, with rounded upper end, made by lashing light cross pieces to an outside frame. This was carried upright by several choristers, and the other choristers took sahuaro fruit-gathering sticks from the sides of the enclosure where they had been placed, and supported the frame with these hooking them over the top. These poles were about twelve feet long, with a short stick crossed near the top at an angle, the whole painted red. When the period ended, these poles were stuck back vertically into the arrowweed walls of the enclosure. [482] [412]

This dance lasted possibly an hour and a half. Towards the close, the old men inside brought out bundles of the objects, wrapped in burlap or blankets, and placed them in the wagons. They also brought out several bundles of clothing belonging to the dancers and put them also in wagons. Men also brought out gourd vessels, painted white with red designs trailing from the mouths, and placed them in the wagons. Several of these were wrapped in sacking. 796 [531]

At the close of the dance, the choristers took the cloth-covered framework and arranged themselves about it as if carrying a stretcher. The dancers grouped themselves at the forward end of the chorus, carrying the sahuaro poles, and they all set out down the road to Old Santa Rosa, to the southeast a couple of miles. While the chorus and dancers [482] 796 534

17:Castetter & Underhill N,E-5 (1931-1934) 1935
NU28 Papago NU28

252 Cooking was done in a small roofless enclosure out-
412 side. There the woman kept her mealing slab—a rectangu-
415 lar block of granite hacked into shape with another stone. She had a mortar made of a section of cottonwood log, a large porous jar for drinking water, and a few smaller pots for cooking. Most of her utensils were baskets, for this migratory people found pottery a burden. There were large willow baskets for storage, others for winnowing, for parching seeds, and for eating and drinking. Willow baskets, tightly woven and water-tight when wet, took the place of dishes. Some households owned no pottery except the water-jar.

291 Clothing, in the older times, was of skins, the man
302 wearing a breechcloth of buckskin, the woman a buckskin skirt, while those who could trade for cotton had a one-piece, wrap-around cotton skirt. Both sexes wore their hair long but tied it up with a strand of grass while at work. For warmth they often covered their bodies with grease, and on ceremonial occasions added to the grease
[304] red and white paint. Women were tattooed with four lines from mouth to chin, in zigzags, dots, or merely straight lines.

291 The Papagos were a sandal-wearing people. For long journeys they made sandals, first of basketry materials and later of cowhide, but while at home they went barefoot. Occasionally we hear of the rabbit skin blanket which was so long known among their neighbors both of Arizona and California.

142 Papago women, busy with basketry, pottery, and the gathering of wild foods, did little work at agriculture, so the men took care of the fields and did the hunting. They also had to make frequent war expeditions to pursue marauding Apaches who raided their villages to take away crops, women, and later cattle and horses. Men also made trading expeditions to the Pimas and into Mexico. As a
525 means of acquiring wealth in these primitive times gam-
556 bling should not be overlooked, for success in the ancient

251 and continue to go out for other batches until a large area surrounding the village has been picked over. The roasted
252 buds are used with greens of the annual salt bush *(Atriplex wrightii)* or lambsquarter *(Chenopodium alba)* as a sort of vegetable stew.

222 Although all Papagos eat mescal *(Agave americana)*,
251 many of them get it by trade rather than at first hand. It
[438] grows on the hills along the present international border and is usually gathered by parties who go to Sonora to work during their winter wanderings, stopping for a week or two to pluck and bake the mescal, and when necessary storing it in pits until they are ready to carry it home.

[412] Digging sticks of any hard wood, made chisel-shaped by pounding with a stone and hardened in the fire, are used to hack the plants off at the ground. The spiny leaves are then chopped off with a mescal hatchet, a semi-circular stone blade of granite or diorite.

251 The agave is pit-baked for twelve or more hours in the same way as are the cholla buds and joints. When this is done the remains of the leaves are pulled off, leaving an inner succulent mass about the size of a cauliflower. This has a slimy consistency and a sweet taste which is highly regarded. It is kept in jars to be eaten a little at a time or traded as a delicacy.

222 The flower stalks of the American aloe *(Agave americana)*, of sotol *(Dasylirion wheeleri)*, and the shoots of the night-blooming cereus *(Cereus greggii)* are also eaten as greens. They are not very extensively utilized however.
[285] Sotol is also a source of basketry material, but if the inner tender leaves have been taken for this purpose, the flower stalk does not develop. The flower stalks are dug out of the plants with a long stick having a chisel-like end, and cooked immediately but never stored.

252 An upright species of prickly pear cactus *(Opuntia*
222 sp.) is utilized by washing the large waxy flowers to remove their sticky secretion then frying them in grease, formerly deer fat, now lard.

17:Castetter & Underhill N.E-5 (1931-1934) 1935
NU28 Papago NU28

281 Thongs and loin cloths were cut from buckskin even before there were sewed garments. To mark a straight line [304 413] for the cutting the worker blackened his bowstring with soot, laid it against the skin, then the cutting was done with a flake of flint. Sewing was first done on pouches and 284 quivers, then on simple garments. The needle was an awl of very hard wood which had to be obtained from the Altar valley and was sharpened with a stone and its head hardened on the fire. The thread was a buckskin thong pulled out very thin, twisted tightly and wet in the mouth.

WEAPONS

41 At present bows are made of mulberry *(Morus microphylla)* or, in its absence, of box thorn *(Lycium fremontii)*. A long new mulberry shoot about two inches thick and five feet long was cut in the rainy season; then the bark was removed and the protuberances rubbed down with a stone. The last quarter of the length at both ends was tapered to an inch in diameter by scraping with a stone, the ends being finished with a notch for the string and a bulbous projection beyond it.

The bow was bent by laying it in hot ashes, stones being placed on and around it so as to bend the ends up at a gradual angle. The central part must not be bent at all since this would weaken it. The ends were next tied in position with strong cord of agave fibers (not the bowstring) [531] and the bow set aside to dry thoroughly. It might then be painted with a series of red diagonal crosses down the outside, or it might have wrappings of deer sinew at either side of the hand grip.

The bowstring was a two-ply cord of deer sinew which was soaked, split with the teeth and rolled on the thigh. This hard rough cord was made rather smooth by running it [213] through a small perforation bored in a stick of sahuaro wood *(Carnegia gigantea)*.

The Papagos usually made stone-tipped arrows for war and large game, but wooden-tipped ones for small

3: Whited G-5 (1890) 1894 NT15 River Yumans
Papago NU28

241 GRAIN.—The roving Papagos, those living off the reservation, raise only grain enough, principally wheat and corn, for their own use. Squashes, melons, and sugar cane make up the list of their common crops. Cultivation with them consists in scratching the ground with their stick plows and planting the seed. They pay no attention whatever to weeds. They inclose small fields of fertile ground in the mesas with brush fences and then plant after a rain at the right season. If it rains in November, they plant wheat. Rain in December will insure a good growth of straw, but rain in February will be necessary to mature the berry. The failure of rain in any of the 3 months will prevent planting or about ruin the crop which has been started. Owing to the uncertainty of propitious rains they obtain crops, apart from irrigation, only about once in 6 years.

Their wheat is white, a short, plump berry, of remarkably good quality. In the off years they resort to the reservation, raise a little grain, and "pack" it to their villages. Corn, squashes, sugar cane, and melons are raised after the summer rains.

252 They grind grain on an inclined stone, called a metáte, using a smaller stone, about the size of a brick, called
412 a mano, as the crushing power. A handful of whole grain is placed at the top of the metáte, a part of it is scattered over the surface of the stone with a dexterous flirt of the hand, and it is then powdered by two or three energetic rubs with the small stone. The whole process resembles that of washing clothes with a washboard. The flour is caught in a bowl as it falls from the metáte, is clean and free from grit, and contains all the nutriment of the grain.

272 Parched wheat, when ground in this manner, is mixed with water, forming a palatable drink, called penole.
252 Corn is never ground raw, but after it has been boiled, and the meal is pressed and rolled up in soft corn husks
[234] and forms their bread for journeys. It is superior in taste, in my judgment, to any kind of corn bread made by the whites. They manufacture a kind of cheese from milk, but have no process for butter making.

231 STOCK.—The Papagos have small herds of stock and droves of horses. These constitute their substance, but each possessions can not be large in view of the uncertainty of water. Nearly every family has a few fowls. Their wants are few, and those are easily satisfied. They are self-supporting, and no charge on the government for either food or clothing.

493 An occasional farm wagon was found in a village, but in Ki-ki-wah there were 4. This village is about 90 miles from Tucson and 10 from the Mexican line.

224 GAME.—Various species of deer abound, and in season the markets of the whites are supplied with venison by
[439] the Indians. Mountain sheep and goats are also brought in by them, but in less numbers than deer. Black and cinnamon bears are occasionally killed. The cotton-tail rabbit abounds, and is in demand for the table. The flesh is white, and fully equal to chicken in delicacy of flavor. Dangerous wild animals are also killed by the Indians in considerable numbers. The most formidable of these is the mountain lion. This animal destroys young stock, and is therefore hunted with zeal by the Papagos. The pelts possess a trifling value. The wildcat and civet cat are very numerous. The coyote, fox, jack rabbit, and skunk make up a group of animals which are pests, though not dangerous ones. The jack rabbit is sometimes used for food.

223 BIRDS.—Among the birds useful to Indians are the quail, dove, mocking bird, and cardinal bird. These are trapped with great success by them, the quail and dove for food, the others for household pets, their sale forming quite an income. Hawks, owls, and crows abound. Wild ducks, geese, bittern, heron, and snipe are killed in their migration back and forth between Mexico and California. It will be seen that the Indians have many food resources on wing and foot, valuable for consumption or sale.

342 DWELLINGS.—No tents are used among the Papagos, and about two-thirds of the houses are made of adobe,
333 the rest being constructed of mud and brush. They consist of but one room, and have dirt roofs laid on rafters of small trees. There is no uniformity as to the size of the houses. The adobe bricks are made in an open frame of four compartments from a gray mud or clay mixed with short cut straw or hay. This mold is placed upon the ground, filled with the soft adobe, packed firmly, and then the frame or mold is removed and the brick left to dry. The usual size of a brick is 4 by 9 by 18 inches.

[356] The Papagos are cleanly in their habits. They sweep the dirt floors of their houses, and in some cases the ground around them. No vermin of any kind was found in any of their houses.

291 CLOTHING.—The men wear boots or shoes, pants and shirts, and straw or felt hats. A canvas jacket is worn
[177] on cool days or on a journey. The women wear shoes, stockings, and skirt, and waist blankets are quite common with both sexes, with the women serving as shawl and head covering. The women sew nicely by hand, using thimbles. They also use sewing machines, of which there were three in Ki-ki-wah.

181 MORALS.—The men were generally represented to me to be truthful and honest and the women to be virtuous.
[548] Prostitution is said to be unknown among them. This may be due to the fact, as some claim, that wives are taken
[595] and abandoned at will. Occasionally a man was found with 2 wives.

Their honesty was tested in various ways on our trip. The outfit of 2 wagons was left unguarded for a whole day when we made the trip from Tecolote to Fresnal and neighboring villages, and not a thing was disturbed. Twice after we left villages forgotten articles were brought to us by men on horseback. These articles would not have been missed, and might have been kept by them with perfect impunity. The Papagos are not addicted to

000